

Community Service News

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EXPERIMENTAL COMMUNITIES

Community interest takes many forms, including efforts to create small, cooperative living groups. One such, fathered by Jack McLanahan, whose work has been in the cooperative movement, is in process of development just out of Detroit. Preparations are being made for six families; four are now in residence. Of this group McLanahan writes:

"One of the most interesting experiments has been in the pooling of our incomes and acceptance of unlimited liability. We are convinced that this is an area where the real test comes in building a meaningful fellowship. We have become so self-centered around the symbol and power of money that until there is complete freedom in give and take at this level, there is little likelihood of going on to higher levels. We have had some real difficulties at this point and tried several formulas before the present one which seems to be working quite satisfactorily.

"We first decide on a budget in three parts: the first includes all fixed expenses such as loan payments and insurance; the second covers all variable-fixed items like telephone, electricity, car expense and clothing. These two categories are paid out of the pool by the 'treasurer.' Then each family is given the amount that it feels it needs for food, plus small household and personal expenses. This family allowance need not be accounted for and can be spent in any way the family desires. We believe that in this formula there is a happy combination of *security* that comes from all of us accepting the responsibility for meeting the basic expenses of living, with *freedom* for each family to choose how it will spend its money in the areas where personal choices are important. The budget in the three categories is added up and each family then indicates how much it thinks it will be able to contribute. If the total is not enough to balance out, then agreement is reached on how to make up the difference.

"We have gathered much food for thought and study in family relationships, especially as between the fifteen children. The mothers put their heads

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Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.

THE COMMUNITY AS MEDIATOR

In a good family there is a sharing of property and of opportunity—of good and bad fortune. In the larger world, even in socialized societies, self-interest tends to rule. Even a rule of uniform equality may represent the protective strategy of mediocrity, rather than a sense of brotherhood.

A good community is between the family and the large world. It understands the brotherhood and mutual sharing of the family, respects it, protects it, and to a considerable degree participates in it. Yet it knows the large world and its ways, and is adjusted to it. The ancient community was like the Eskimo coat, which on the inside is soft fur and on the outside is hard leather.

The ancient community faced the world as a unit. The million or more old villages of China and India, like many in other parts of the world, paid taxes to the central government in one lump, and then distributed the burden internally according to its own standards. In doing so it could take account of cases of distress or need. It could with intimate knowledge and with good will adjust the load to the condition.

If a person of one community did violence to a person in another community, the two communities settled the score as communities by payments or in some other way, and then dealt with the offender or the injured person in the light of all the circumstances. The whole weight of community influence bore upon its members to restrain them from creating issues with other communities. The responsibility of a community member to outsiders was to live and act so as to maintain the good name and the good relations of his community. In some cultures, as in Burma and among the North American Eskimos, this aim was largely achieved, and intercommunity peace was general. In other cultures failure was frequent, and intercommunity feuds were long and bitter.

In a good community children grow up in an atmosphere of mutual confidence and good will. Unless their teaching has been directly to the contrary, the habits of good will within the community tend to become life habits, and to determine relations with those outside as well as inside the community. National patriotism and a sense of world brotherhood are natural outgrowths of the feeling of mutual interest which is born in the community, though specific conditioning may teach them that all strangers are enemies.

In a typical community we find a curious combination of traits. There is good will and a sense of social responsibility combined with cautious reserve and suspicion. This spirit was in evidence in the drafting of the

American constitution, which was largely the work of men with small community background.

Thus the community is naturally a mediator between the family which ideally is communal and noncompetitive, and the wide world which is suspicious and competitive and on the defensive. Is not such mediation necessary in practical living?

—ARTHUR E. MORGAN

H. CLAY TATE AND THE PANTAGRAPH

How a Newspaper Builds Community

In the September-October, 1951, issue of Community Service News is a brief description by H. Clay Tate of the effects of his paper, the Bloomington, Illinois, Daily Pantagraph, in cooperation with the University of Illinois, to encourage the development of a number of central Illinois communities. A fuller account of that work is worth while as an example of what a live newspaper man can do for the community or communities in which his readers live. The following description is taken from an outline of this program in the Pantagraph at the time it was undertaken in 1946, from an article in Collier's in 1948, and from a recent review of achievements in the Rotarian magazine.

From the Daily Pantagraph of November 20, 1946:

Despite the generally prosperous condition of agriculture, the small mid-western town has not fared well in the 20th century. Since 1940 it has lost population. In many cases it has declined economically and as a social center. A Community Betterment program now being sponsored by *The Pantagraph* in cooperation with the University of Illinois is seeking to determine the reason and to help point the way to a better future for the small town.

The program grew out of the needs and desires of the communities themselves. . . . H. Clay Tate, now editor of *The Pantagraph*, discovered the great interest in community betterment when he was asked to speak before community gatherings.

Known methods were studied. Professional community planners are available. For the most part they cost too much for small communities. Then, too, their work consists mainly of analyzing a community, telling the citizens what's wrong and what's needed, collecting their fees and departing.

The small town needs more than that. It needs continued guidance from disinterested experts. With this in mind Mr. Tate approached Dr. L. J. Norton of the Department of Agricultural Economics at the University of Illinois.

He explained the need of small communities in making the best use of their existing resources and in discovering new sources of abundant living. Would the university be interested in a project as an experiment in extension service? Dr. Norton and other University people were definitely interested. Out of a number of conferences came a course of action. Five typical communities would be selected for study. They would definitely have to show an interest themselves. A number of inquiries were sent out to leading citizens of various communities and these were finally selected: Stanford, population 482; Colfax, 821; Roanoke, 1,090; Lexington, 1,284; Minonk, 1,897.

Each community was required to make a written request for the study from some responsible organization. The Community Club acted for Lexington. In Colfax and Stanford the village boards took the initial steps. The Minonk Chamber of Commerce and the Roanoke Civic Association acted for those communities.

First step was to ask each of these five organizations to select half a dozen interested citizens to attend a general meeting in Bloomington at which time experts from the University of Illinois explained their program of action. . . .

The third step was the selection of a community council to be made up of representatives from every organization and interested group in each community.

Step No. 4 was to name an executive committee to serve as the driving force in each community. This committee was chosen by the community council. The last step was the naming of three action committees to specialize in (1) industries, business and personal service, (2) social facilities and services, and (3) civic affairs and public activities.

This in itself was a departure from most surveys. The usual thing is to cover only the economic phase, or the social or the civic, but a rather exhaustive study failed to unearth an analysis of the small community that included all phases of small town living. . . .

Although first steps in the organization of the program began in September, 1945, it was not finally announced until March 15, 1946. *The Pantagraph* said editorially that in sponsoring the project the newspaper "is launching upon a new and untraveled path in quest of community betterment. . . ."

It was obvious that no community can build better than it knows. Knowledge of what is good must precede action if the result is to be fully worth while. With this in mind the university experts reviewed the community programs of several states and the ideas of many private agencies and individuals interested in such work. Mr. Anderson was given the job of boiling down the best and making a simple statement of basic yardsticks by which citizens could evaluate their community. This statement was published by *The Pantagraph* with the title "Your Community—Which Way?"

This small "textbook on community betterment" was to be mailed to 600 or more citizens in each of the five communities. . . . Question forms were sent along with the leaflets. The returned question forms provide the raw material for analysis and specific action later. The people themselves are saying what they like and what they need.

How editor Tate persuaded his publisher and his fellow townspeople to take an interest in his project is recounted in a long article in Collier's magazine for July 2, 1949, from which the following is quoted.

In 1945, when Tate was appointed editor, he told his boss that one of the first things *The Pantagraph* must do was find a way to help neighboring small towns climb back on their feet. . . .

Editor Tate spoke with the confidence of a small-town boy. He was born in a small town—Eldorado, Illinois—which he left after working his way through a small college, to settle in Bloomington, a city of 33,000. His job—on *The Pantagraph*—had been gathering the news of the surrounding small towns. He knew their strong points and weaknesses. He knew some of the problems that had them backed against the wall. But he knew small-town people would fight to hold their own if given half a chance.

His first editorial on the subject, after he was made editor, brought a visit from a group of grim-faced Bloomington businessmen. "Look here!" they stormed. "You can't be crazy enough to think we'll advertise in *The Pantagraph* if you sit around here dreaming up schemes to snatch business away from us! You want farmers to go back to trading in the villages instead of coming into Bloomington, do you? That's a fine way to serve your community!"

Tate spread out a sheaf of reports. "These," he said, "are trade studies made by the School of Commerce of the University. They show that people in rural communities tend to spend a *fixed proportion* of their income in the nearest city, another fixed proportion in Chicago, and so on. The economics of it is like a ladder. If one of the rungs down below you is broken, less of the business will reach you. But if these small rural centers can manage to increase their own incomes, yours will go up. You've got to learn to think of the small-town businessman not as a rival but as an ally!"

The Rotarian magazine for August, 1951, brings the story up to date:

The future of one nation after another rests to a large degree on its small towns. What about them today—are they thriving, or are they dying?

In the rich agricultural areas of central Illinois we've seen them going both directions. There's Cardiff, for instance, once a prosperous coal-mining community. Fifteen hundred people lived there. Fine sidewalks lined both

sides of the streets. Lots sold for \$1,000 apiece. Then the coal ran out. Where once 1,500 people lived the census now shows 12. There is nothing left of Cardiff but the eroded slag pile, and engineers don't even bother to whistle as their trains pound through.

We've also been to Roanoke. Here, too, was a community that depended for its livelihood on coal. When the tippie fell with a rumbling crash into the mined-out shaft one night in the early '30s, it seemed to many a prediction of doom. But Roanoke is very much alive today. It is a sound community of 1,200 people who take pride in their neat homes, their progressive civic organizations, their school, and their growing industry. They look with confidence to the future.

What is the difference? That's what we asked Editor Tate in the nearby city of Bloomington. Six years ago, in response to frequent requests from small towners who were eager to find a way to build better communities, Editor Tate approached the University of Illinois for expert guidance. . . .

Representatives of the five towns, including clergymen, educators, farmers, businessmen, war "vets," school-board members, town officials, housewives, and youth representatives, met under the chairmanship of Alvin T. Anderson of the University. "Now, just what are your problems?" he asked. Slowly the answers came, gathering momentum as the evening sped on: "There ought to be a restroom in the town," a farmer said. "Our wives and youngsters don't have any place to wait when we bring them to town."

"Why not hire some teachers on a year-round basis—especially the coach?" a teen-ager wanted to know.

"We should have a band. And summer sports and handicraft and . . ."

"The gym should be open for community parties."

"A water softener would help."

"The stores look awful and the service isn't good. Why not . . ."

When the meeting was at last adjourned, Editor Tate and Professor Anderson knew they had hold of something vital. [There follows a description of the program, largely as outlined in *The Pantagraph* five years earlier.] That was six years ago. What has been the result?

Serious, hard-working Editor Tate answered our question by calling for half a dozen reports and analyses ranging from specific improvements in the towns themselves to a survey of *The Pantagraph's* circulation. "Here," he invited, "look at what's happened to the towns themselves." [The *Rotarian* article continues with accounts of accomplishments in the other towns.]

And the effects of the program are spreading. Twenty-five more Illinois towns have requested permission to join the project. An American soldier stationed in Germany who hails from a town of 750, wrote the *Pantagraph*, "I want to live in a small town. What can I do now to prepare myself to help when I get back?" The Universities of Colorado and Nebraska, Purdue

University, and regional and newspaper associations have called on Editor Tate to discuss plans for the program in their territories.

"There's plenty still to be done," Tate says. "Our five pilot towns have outlined enough work to keep them busy for a quarter of a century. And it's all been done without a single request for State or Federal aid, without asking for a single new State or Federal law, without offering a single prize. The progress is coming out of the talent, energies, and interests of the people themselves."

The circulation of the *Pantagraph*? Since the beginning of the community-betterment program it has shown a general, over-all increase of 4.8 percent. In Roanoke, one of the five original towns, circulation jumped 47.8 percent, and in Odell, a new town in the project, 96.9 percent.

How the program worked out in one town is told in Collier's:

Roanoke could easily have become a ghost town like Cardiff. It, too, depended on a coal mine, and on a building-tile factory. Ten years ago both closed for good. But Roanoke had an asset far more valuable than these. Perhaps Tilman Smith deserves as much credit as anyone. During his years as principal of the high school he turned out boys and girls with imagination and daring. When the time came they were able and willing to be pioneers.

There's Gene Bertschi. Gene got fed up with Roanoke and moved to the city, where he quickly worked up into a five-figure job in one of the biggest industries in Illinois. But after the experiment got rolling he chucked his job, moved back to the home town and put his shoulder to the wheel. By launching a builders'-supply firm in partnership with the local builders themselves, and adding a modern concrete block factory to the firm's resources, he broke the high price of new homes and started a building boom. Not satisfied with that, he bought a cornfield on the edge of town and divided it into 56 building lots.

Out on the other side of town Stan Hodel, a classmate of Gene's, runs a factory for dehydrating alfalfa and processing it into meal for cattle feed. The factory itself was built of bricks salvaged from the old brickyard. Alfalfa grows right around Roanoke. Stan's plant is where the alfalfa is, and Stan's men harvest it for the farmers. But even so, alfalfa meal has become a highly competitive business, and Stan has to use his wits to keep ahead of the game. Last winter, in their spare time, he and his foreman put the finishing touches on a wonder machine that does the whole job of cutting and loading with only one operator!

In Roanoke, invention flourishes. Take Ray Ulrich. One day a small, empty warehouse caught his eye, big enough for a fair-sized machine shop. He rented it and hung out his shingle: Ulrich Products Corporation. Now he's erecting a new factory. The present one employs 50 men. It did a

\$500,000 business last year turning out accessories Ray designed for farm trucks and tractors, and in a new hydraulic coupler Ray invented.

When a community looks as though it's going places, people seem to want to jump on the band wagon. Roanoke now has a big new milling company that processes soybeans. A small, branch washing-machine factory that closed years ago has reopened. The county Farm Bureau has made Roanoke its center for the distribution of feed and fertilizer. A corncob processing plant is at work—and a factory that makes ladders.

Industry isn't the only thing Roanoke is proud of. Today the town has a brand-new fire house, with extra room and facilities, so that visitors can drop in and loaf, wash up, or even use the community kitchen to warm the baby's bottle. It has a new movie, opened by a farm boy who is handicapped in farming because he lost an arm in the war. It has its own town band, a choral society and a new Boy Scout troop.

Representative Editorials by Tate

We reproduce a few of Mr. Tate's editorials, written as part of this program, and also some paragraphs taken from others. These suggest what might be taking place in many places if editors, educators, ministers should become deeply interested.

TEN COMMUNITIES USE ONE POOL

Gibson City has a 1950 population of slightly more than 3000. In six weeks 3,224 children took swimming lessons in the Gibson City pool. Swimming pools are expensive. None of those communities could afford to build and operate one unless interested citizens subsidized it heavily. It is a difficult task for a community like Gibson City. But support from a number of small communities could make a pool pay its way.

In the Bloomington area many small communities use school or private buses to transport children to Lake Bloomington. That is a pattern which deserves careful consideration by small communities. Modern transportation makes most facilities available to them. It is best, of course, to provide as many as they can for themselves. But the more expensive ones can be provided and supported cooperatively.

COMMUNITY WIDENS ITS HORIZONS

Enlargement of community horizons is demonstrated in the Normal Community High School Band's Summer program. The final concert was given Friday night at Towanda. Others have been given in other areas of Unit District 5. It would be difficult for Carlock or Hudson or Towanda to

maintain a band. Talent and expense would present problems. But young people from each community can participate in a single band representing the entire school district. One director can handle all of them.

That is not destroying the local community. It is enriching the cultural life of the area. Enlarging community horizons can be a blessing.

McLEAN: BELLWETHER OF FIRE DISTRICTS

Not many years ago interested groups from all over the state came to McLean to learn how the rural fire district operates there. It was one of the few in the state and remains a model of its type. The district has done a good missionary job. Fire districts are springing up all over Central Illinois. Congerville is the last to approve this type of protection.

Effective rural organizations cost money. They must have good equipment, efficient personnel and farmer members who cooperate by removing hazards and by providing convenient wells for fighting a blaze. But if fire districts are expensive, rural fires are more costly. That fact, coupled with the realization that city equipment cannot cope with rural fires, has led rural areas in many parts of the state to turn to the rural fire district.

SMALL TOWNS MUST MEET NEW TESTS

LeRoy has authorized a private garbage pickup service in which individual households bear their share of expense if they use the service. This is to be followed later with a vote to put the service on a tax supported base. That is the procedure followed at Roanoke.

LeRoy councilmen also are face-to-face with the zoning problems. Complaints from residents increase with the encroachment of business upon residential areas. This, along with the matter of adequate subdivisions, has not been faced squarely in many smaller towns.

Any small town would be more attractive and property would be more valuable if zoning regulated what and where buildings could be erected. Every small town would be more attractive if building sites were made larger in new additions. Two of the main advantages of life in the small town are spaciousness and quietness. When subdivision is left entirely to the promoter, he will nullify those advantages by offering lots so tiny they make the small town look like a segment of a city tenement.

LeRoy realizes that sanitation, beauty, orderliness and spaciousness are important to the progressive small town. Any small town that continues to ignore these problems is likely to find itself slipping as modern transportation and modern economy reduce the number of such towns.

EUREKA TAKES ON SEWAGE PROBLEM

Eureka is the first Central Illinois community to face up to the problem of its sewage disposal problem by voting to dig down and pay \$275,000 to

get the job done on a sound engineering basis. That decision was reached by a vote of 273 to 162 in a recent election.

Technological developments are not confined to the large urban cities. They affect the small towns as well. The extreme expense of servicing a city with millions of people is being felt in many a metropolitan area. That, combined with the threat of atomic damage in case of war, is forcing many industrial firms to decentralize.

The extreme expense of servicing the very small community with modern living standards and health precautions is pressing heavily upon thousands of little communities. They have not found a solution.

Economic, scientific and social developments are favoring the medium-sized community. Some small towns will grow; others will wither in the face of these new forces. Those that see their way to meet the problems they face as Eureka is doing are likely to inherit the benefits of this new trend toward decentralization. Those that continue to avoid a solution are likely to find that they are gradually slipping into oblivion.

Which way is your town going?

GOOD NEIGHBOR ACTS COMMON IN AREA

The reservoir of good will is deep and wide in Central Illinois. Fourteen members of the Lincoln Optimist Club painted the home of Mrs. Amanda Taylor. Farmers constantly band together to help a sick or injured neighbor with his crops. Housewives show up with food when a neighbor family is in trouble. Youth groups devote much time to community projects of various kinds. Church people are constantly looking for ways to perform helpful, neighborly acts.

Significant Extracts From Other Editorials Grouped According to Subjects

Human Erosion

A community as rich in resources and culture as this should at least take care of its own increase. This human erosion is the community's most challenging long-range problem. It has not received sufficient thought on the part of the citizenry as a whole.

Central Illinois, like the rest of the country, has been glorifying the people who left the area to make good rather than those who stayed here to enrich their own communities. We are still living under the Horatio Alger philosophy.

Communities all over Central Illinois are selecting their residents today. They have been telling their vigorous, ambitious young people to go some-

where else to make a living. They have been retaining the widows and the retired.

Community Planning

The purpose back of a city planning commission is good. The members are appointed. They have no political fences to keep in repair. They should have no ambitions for public office. They should have a deep and intelligent interest in civic affairs. Such a group can ignore the pressures of wards and special groups. It can envision civic needs as they affect the entire city. Members cannot be so easily punished if a street light isn't repaired or a chuck hole filled for some influential ward heeler. The plan has proved so successful that virtually every city in the United States with 25,000 or more population has one.

One of the less attractive features of the small towns in Central Illinois is their inclination to ape the larger cities in physical layout. As a result lots are just about as inadequate in size and houses are just about as bunched together in a town of 1,500 as they are in a city of 30,000 to 100,000. Economy in extending municipal utilities and the lack of public regulation of lot size and street width are largely responsible for this situation.

One of the more attractive possibilities for the small town and small city is spaciousness. Building lots could be considered in acres or large segments thereof. Streets could be wide and uncluttered. There could be room for plenty of native landscaping.

Many communities have gone along for years without knowing exactly what area constitutes the community. Stores have not had a specific territory from which they could reasonably expect to draw customers. Municipalities have had no accurate measure of the area for which they should provide services. It has been a case of drifting.

How does a community bound itself? It is difficult. High school districts, bank customers, the area covered by the town physician, rural route coverage, the local paper circulation—all these help. Even when all these media were used in some communities, surprises developed. People replying to questionnaires made it clear that they did not consider themselves members of the community. In other cases it has been found that the community extended farther than had been anticipated.

There is nothing constant about a community boundary. The established limits today may not be accurate in a few years. If the community is aggressive and thriving, it is likely to find its horizons rising. If it is drifting, it is almost certain to find its boundaries shrinking.

The best way to preserve sound local government is to reorganize it into efficient local units. That means the elimination of many taxing bodies and many overlapping agencies at the local level. Reform will be fought by special interests and by sincere citizens who fail to understand the issue. But the last hope of effective local government is reorganization on a sound basis.

With the large cities suffering an almost incurable ailment of congestion and with very small towns dwindling in population and self-sufficiency, the opportunity for the medium to small community is unprecedented.

The regional idea is relatively new but it is catching hold in some communities. The American Society of Planning Officials reports that an increasing number of communities are organizing regional plan groups to coordinate area planning activities and promote community development.

Regionalism as considered here does not include a large area of many states, but a small contiguous area bound together by industry, culture and trade ties. People are beginning to realize that the level of an area such as that in which Bloomington is located can be elevated only if the entire area is considered as a unit. Much study remains, but the old idea of economic isolation within an area is gradually fading.

Community Economics

Preliminary census reports are beginning to indicate a pattern in community growth. The small towns in Central Illinois showing a gain in population are the ones with job opportunities. Gibson City's soybean plant and the development of Chanute Field are major causes of population growth in Ford County towns. Roanoke's outstanding job of developing small industry pays off in the census report.

Communities placing major stress on the sociological approach have shown no gain and, in most cases, have suffered losses in the last decade.

The farms of this area have been exporting surplus youth for several decades. Normally these young people would go to the small towns for employment, except these towns have not provided the desirable jobs. Thus the youth have been forced to go to the larger centers. In actual practice population follows jobs.

Communities the country over have discovered that it does not pay to subsidize industry by offering free sites, free buildings, abnormally low utility rates, etc. A good industry can pay its way. It does require an alert community with adequate municipal services.

Bigness versus Small Community

Critics have said that your life is not your own in a small town because everyone knows your business. That is bad, of course, only if your business is bad. . . .

Mechanized farming has made necessary long lists of new services and the small towns that meet those service needs are expanding. Processing plants are being set up near the source of raw farm produced materials.

The time may come, and sooner than we think, when the small town will be called upon to absorb millions from the cities. Evacuation will be almost certain if an atomic war develops. Decentralization already is being held up by lack of modern facilities in many small towns.

Far from being dead, the small town is on the threshold of a new era. It is the big city that is obsolete. People have been rushing from the cities to the suburbs because city conditions were impossible. They are creating the same impossible conditions now in the suburbs. The small town will be the next logical step.

Decentralization

The government has been urging decentralization. The National Security Resources board recently advised industry to scatter its manufacturing plants in an effort to escape total destruction in atomic war. There has been some progress made. The National Industrial Conference board found that of 148 manufacturing companies covered in a survey, 28 percent had definite policies of decentralization. More than half of the companies were already decentralized. In renewing defense contracts, the government is encouraging the operation in dispersed plants.

Some constructive efforts are being made to help small towns fit into the economic, civic and cultural life of the day. Even with such services many of the 16,000 or more small towns probably will fade out of the picture in this country as many already have done. But there is opportunity for growth. Decentralization can become a fact, if communities will investigate the possibilities. Small towns don't have to die. Death will come only if they are neglected by their own citizens.

Virtually every student of community life expects the number of small towns in the Middle West to be reduced sharply in the decades ahead. That need not discourage decentralization. Rather it should result in towns of sufficient size to make decentralization work.

FACTORY IN THE CORN FIELD

In many parts of the United States new industrial plants are being built, not in city or village, but in the open country. What was a corn field last year may be today the site of a busy factory with parking space for scores or hundreds of cars. Frequently these new plants have no direct connection with railroads. This type of location is becoming increasingly common.

Today one of the limiting conditions for industry is available labor supply, and another is housing. Wherever, in city, village or open country, there exists a surplus of labor with tolerable housing, there industry is tempted to locate. If this trend continues for a decade or two there will be scarcely a well populated rural area in the country without nearby industrial plants.

In the past, decentralized industries have been located in cities or villages. The employees still walked to work. Now, however, they are expected to come by automobile. Whereas the old branch industry in the village tended to dominate its environment, sometimes dictating the social and political pattern, the new arrangement often has a liberating effect upon labor. A man owning his home and a few acres of ground may readily travel twenty-five miles to work, and any industrial plant within an area of two thousand square miles is within his reach. In many cases the village home owner is no longer an industrial serf, bound to a single industry. He may choose to work for any one of several. The industry supplying the best working conditions, the most acceptable industrial relations, and paying the best wages, will draw the best men.

Where thoroughly desirable employment relations are maintained the employees may be indifferent or averse to union alignment. Where such conditions are short of what may be reasonably expected, the union is always ready and eager to organize the working force. Thus both plant management and union management are spurred to effective action, while the home owning workman has an increased degree of freedom of choice.

These new and emerging conditions may contribute unexpectedly to the stability of small community life. If a plant closes down, the home owning, small community employee may not be required to leave his home to find another job. He may simply drive east to work instead of west, or north rather than south. If he is willing to drive thirty five miles to work, which some employees do, and which requires less time than some metropolitan commuters spend in reaching work, he will have an area of nearly four thousand square miles—half the area of New Jersey—in which to search for employment.

Under these conditions many families will be able to choose a desirable home location and to settle down there for life, with reasonable assurance that somewhere within driving range there will be suitable employment through the years. Such a course would surrender some of the values of community life. With the five-day week, and with annual vacations, there still would remain considerable time for family living.

The flux of American life is so great, and in some respects so unpredictable, that no exact pattern can be made for the community life of the future. If the public in general becomes aware of what are the fundamental conditions of good living, men and women in choosing locations for their homes will informally appraise the relative values of communities, and those which most nearly provide the desired conditions will thrive. Research in what constitutes good living conditions, and transmission of the resulting findings by education, are effective steps to this end.

AN EXPERIMENT IN INFORMAL COMMUNITY ORGANIZATION*

By DAN R. DAVIS

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Community Service, Inc., seeks to keep in touch with the work of university and college bureaus of community service or other work in the field of the community. We try to carry representative digests from the better reports we receive, as of the following report of the Texas Agricultural Experiment Station. Community workers help us greatly by sending us their articles and published literature.

A cooperative experiment was begun in community "A", Texas, in 1948, to develop techniques for rural community improvement by using the organizations and agencies already existing within the community. The experiment was an attempt to avoid the common practice of creating a specific and formal structural organization for facilitating a community development program. The community selected is primarily dependent upon agriculture for its income. The village which serves as the community's trade center has a population of 2,100. Two surveys of the community were conducted and the findings widely distributed. It is believed that the findings were instru-

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mental in stimulating, guiding and coordinating civic clubs, farm agencies, public officials, institutions and individuals to give voluntary efforts for community betterment.

Type of Surveys. The first survey was concerned with the rural social and economic resources of the community trade area. The survey depicted long-term trends in population, level of living, health, education, rural road development, agricultural practices and income. Data were obtained from the county agent, home demonstration agent, public officials and the U.S. Census.

The second survey was an attempt to determine specific opinions and attitudes of community "A" leaders. A simple questionnaire was mailed to the citizens who held positions of leadership in the following groups: business, schools, churches, city administration, banks, women's clubs, parent-teachers association, chamber of commerce, Rotary Club, Lions Club, news editor, county agent and home demonstration agent. No signatures to the questionnaires were requested.

The opinions and attitudes of community "A" leaders were determined by the following questions: (1) What do you consider to be the three greatest assets of community "A"? (2) What do you consider to be the three greatest weaknesses of community "A"? (3) What in your opinion could and should be done to make community "A" ■ more progressive and wholesome community in which to live? The questions were purposely designed to stimulate study, forethought, community consciousness and ultimate action on the part of local leadership.

The assets more frequently listed by the group leaders were churches, schools, and civic organizations. The following statements were among those listed by local citizens and they reveal the community weaknesses that were emphasized most: "Lack of community spirit and cooperation, poor law enforcement as related to gambling, drinking and traffic violations, few sanitary ordinances, inadequate sewage system, no library, need industrial payroll, too many honky-tonks and liquor stores, businessmen should assist farmers in developing better markets for their products, no hospital, need farm-to-market roads, need new and better motion picture house, no recreation program for youth, poor cemetery care, stores have not modernized, no facilities convenient for rural people that trade in town (rest center with ice water and comfortable lounges for women and babies), more need for diversified agriculture and better farming practices, need something to cause all citizens to unite in a common effort to make this ■ better community." The people of the community were criticizing and acknowledging their own home community weaknesses. Consequently, there was no doubt or skepticism as to the existence of the shortcomings. Since they themselves

acknowledged the specific weaknesses there developed a feeling that "we must do something."

Experts might have given a similar analysis of the community; however, it is believed that an "outsider's" comments would have immediately killed the possibilities of this experiment in community organization.

Results of the questionnaire were tabulated and prepared for distribution within the community.

Dissemination of Survey Data. It is commonly recognized that entirely too many attempts at community organization begin and end with the making of surveys. Therefore, collecting information was not enough. It was necessary that the public be well informed to develop group action.

Community group leaders who assisted with the two surveys requested approximately 3,200 copies of the findings. Leaders of the following groups channeled the tabulated survey data to their constituents: Chamber of Commerce, county agricultural agent, county home demonstration agent, Soil Conservation Service, county superintendent of schools, newspaper editor, board of trustees of the public schools, Lions Club, and others. Copies were also requested by the membership of three churches and two women's study clubs. More than 350 copies were mailed in response to individual requests.

These specific efforts were made to acquaint the community residents with information on local resources and liabilities since it was believed that the people in a democratic community could be depended upon to act in harmony to achieve development when a sufficient number had an adequate understanding of the facts.

Results. Total credit for the accomplishments in this community organization experiment goes to the people who constitute the community; to their institutions, agencies and local leadership. The writer made the surveys possible. He remained completely in the background to perform a function similar to that of a catalytic agent. This minor function, however, was fundamental to the process for helping the people of a community to help themselves. The surveys merely turned on the "ignition switch." The people of the community stepped on the starter, shifted gears and steered the course of a vehicle for helping themselves. They steered the course for their own community's improvement by selecting their program for meeting some of the self-recognized needs of their community. No formal community council or structural organization was created to conduct or coordinate the community program. Local leaders, organizations, religious and educational bodies and public officials within the community responded voluntarily by assuming the leadership and the duty for integrating and coordinating the necessary efforts for improving the community. The Chamber of Commerce, in particular, functioned as a liaison for group and agency coordination.

The editor of the weekly newspaper gave an increased number of front-page stories and headlines to agriculture. The significant economic relationships of agriculture to the total prosperity of the rural community was emphasized in news items.

That community morale has been increased is reflected by the fact that more votes were cast in the July 22 primary election of 1950 than during any year since 1938. This "heavy voting" as an indicator of community morale is of particular significance since the population of the community area declined 29 per cent during the past 10 years.

In addition to the factors mentioned, the experimental community development program was effective over an 18-month period in stimulating and guiding local agencies, institutions, groups and individuals for community betterment in the following specific manners:

- Established a public library

- Voted \$100,000 bond issue for improving sewage system

- Developed a city-wide recreation program

- Provided an area for dumping garbage

- Constructed a livestock auction barn

- Promoted additional Grade "A" dairies

- Introduced a county "Dairy Day"

- Promoted an "Agricultural Day" which is to become an annual event

- Formulated an orderly system for parking and directing traffic

- Organized a cemetery association for maintaining the grounds

- Prepared publicity material on the community

- Recruited an industrial plant

- United businessmen and farm leadership more closely for improving agriculture in general

- Cooperated with State officials for improving law enforcement.

The success of this experiment can be attributed largely to the readiness of the people to recognize their community needs and their willingness to unite in a cooperative spirit of sufficient strength to overcome petty jealousies, indifference, selfishness, suspicion and intolerance in the process of meeting these needs.

FARMING BY THE GOLDEN RULE

By ARTHUR E. MORGAN

Americans have two seemingly conflicting ideals for agriculture. One is the family-sized farm, with "farming as a way of life," the other is labor-saving efficiency through mechanization. These have tended to cancel each other out. The more we have of either one, the less we tend to have of the other. Can these two ideals, both of them sound and good, be harmonized, or are they in inherent and perpetual conflict?

In the end this is not primarily a technical or financial issue, but a question of human relationships. Where fitting attitudes of mind and spirit prevail, these two ideals not only do not conflict, but they powerfully help in their mutual realization. A case where each of these objectives has helped in the realization of the other is an effective demonstration of this assertion.

Such an actual case is provided by the Culp brothers' farming operation near Gold Hill, in the Piedmont area of North Carolina, 40 miles northeast of Charlotte. About twenty years ago O. S. Culp was farming 130 acres when he was killed in an automobile accident, leaving a widow with seven sons and four daughters. Glenn, the oldest boy, then 19, was studying for the ministry, but came home to run the farm. He decided that under the circumstances he would practice his religion rather than preach it. That determination to live his religion on the farm is largely the heart of this story.

A younger brother took Glenn's place in the ministry, and one became a barber. The other five have developed a unified farm undertaking which for them is an answer to the problem of the family-sized farm under modern mechanized farm conditions. Through the years the brothers' operations have expanded. As textile mills came into the neighborhood many farmers' sons and daughters preferred factory work to farming, and left their farms untended. The Culp brothers have absorbed these until they now farm about 1300 acres. Some of these farms were purchased, while others are rented. The Culpes are favored as tenants because they build up the fertility of the land while they are using it. That is one element of applying religion to the land.

Not only do they farm 1300 acres, 1000 of which they own, but also do contract farm work such as plowing, harvesting and hay baling in the neighborhood, and land clearing with their bulldozers over a much larger area.

For several years after the father's death the mother was the guiding spirit, but now she is largely retired, though still receiving the income from the home farm and the dairy barn. The boys first took management leadership when they asked her to defer to their judgment when they wanted to pay \$1900 for a hay baler, an expenditure which seemed unwise to her.

Little by little the boys have developed into a working organization, each member with some specialized abilities. The oldest brother, Glenn, is paymaster and accountant. One of the youngest, Leonard, is particularly interested in mechanical equipment. This includes a small sawmill and lumber planer, a pickup hay baler, three or four trucks, eight tractors, two wheat combines, corn picker, manure loader, manure spreader, ensilage cutter, a bulldozer and other land clearing machinery, and the usual line of smaller farm equipment. Some of the equipment is always being loaned to neighbors.

To keep all this in order the Culp's have a machine shop, with machine tools, welding outfit, and miscellaneous equipment. As an indication of what good mechanical care can do to extend the life of equipment, the first rubber-tired tractor was still operating when it had worn out six consecutive engines. Their own private telephone line connects all their houses. A single compressed-air system serves them all.

The brothers also have developed craft skills. When one gets married they all together build him a house. They do their own carpentry work, brick, stone and concrete masonry, plumbing, wiring and painting. Recently when one of the brothers wanted a room added to his house the five brothers, working together, completed it in three days. Four of the brothers are married. The youngest still lives with their mother.

They practice dairying and general farming. The dairy herd includes 30 to 50 blooded Guernsey cows. The dairy barn is modern, with a milking machine. Each year 50 to 60 hogs are raised. The cash crops are beef cattle, milk, hay, wheat and lespedeza seed.

The brothers have pioneered in farm equipment and methods. They introduced hybrid corn in the neighborhood, and bought the first pick-up hay baler and the first rubber-tired tractor in the county, and one of the first corn pickers. Recently they purchased heavy-duty machinery for land clearing.

The project is somewhat like a cooperative. Each brother owns his own house, but all the equipment and some of the land is owned in common. Each brother receives a salary, determined somewhat by the size and the needs of his family. Business policy is determined at meetings of the group. There is no voting, decisions being arrived at by general agreement, as in a Quaker business meeting.

The brothers enjoy working together. If there is a house to build, a piece of land to clear or a crop to harvest, they commonly work together as a team in doing it. Each Saturday morning is spent in getting up feed for the stock, and Saturday afternoon is a half-day off from work. For from a week to a month at harvest time it is necessary to use six to eight men from off the farm. Most of this help is secured from neighbors on an exchange basis, sometimes being paid for by the use of the Culp equipment in plowing, harvesting or land clearing. The brothers like their neighbors and enjoy

neighboring. Recently when a young couple built a house on an adjoining farm, the five brothers contributed a few days of carpenter work, just for neighborliness. Experienced in working together, they make a good crew.

The oldest brother, Glenn, was graduated from a local college and had a limited amount of graduate work. All the others are at least high school graduates. The family is active in the local Methodist church, where Glenn is superintendent of the Sunday School, and two brothers are teachers. The small church is well financed and harmonious. The brothers also participate in local community affairs. In one respect they disappoint some of their neighbors. Being a sort of cooperative themselves, they buy and sell as advantageously as does the local cooperative, and so do not largely patronize it. Theirs is a truly rural community. The nearest doctor is ten miles away and the post office three or four miles distant.

The boys have grown up in the spirit and atmosphere of cooperation and of intimate working together. The wives have come into this setting from quite different environments, and without the experience of having grown up together. Quite naturally, therefore, considerable adjustment has been required on their part. However, "the wives get along just as well as we do," Glenn Culp says. "They do most of their gardening and truck patches together. All meat processing and part of canning is together." Keeping chickens is a private undertaking of each family. A flock of 200 laying hens for a family provides spending money for mother and children.

It is interesting that this working combination did not begin simply as an economic undertaking. When the oldest brother gave up his plans for the ministry in order to run the farm he decided that he would give expression to his convictions in his working life. The fact that his method of working with his brothers was that of sharing responsibility as among equals, rather than of dictating courses of action, may have had much to do with the maintenance of family solidarity. One reason why they are preferred as renters of adjoining lands is that they farm those lands as though they were their own, building up the fertility rather than robbing the soil. Altogether in their setting the Golden Rule has seemed to work.

Families of five brothers available for running a family farm are somewhat unusual. However, in our broad land there must be many young men who respect and trust each other and who might unite for farming operations in ways that would preserve the values of the family farm, and yet get full value of mechanization. Should such arrangements work out with considerable frequency, a custom might develop which would tend to greatly reduce the apparent conflict between farming as a way of life and farming as a technical process of production. We repeat, in the end it is not a problem of economics or technology, but rather a spiritual problem, depending on personal character and the quality of human relations.

REVIEWS

Education in the Humane Community, by Joseph K. Hart (New York, Harper and Brothers, 1951, 172 pages, \$3.00).

During the past three years we have held up the reviewing of a number of books and pamphlets about school and community relationships, because to review them would require a major discussion of education in its relation to community. So deep-seated is the divergence in view between the present educational tradition and the growing understanding of the community and its place in human education, that the subject is not one to be dealt with lightly. A number of able sociologists, educators and others, have privately expressed a fairly consistent view that this subject had not yet been treated with the needed penetration and sociological insight. So much the greater was the need for care and responsibility when the subject should be really tackled.

Joseph K. Hart's *Education in the Humane Community* is the kind of study of education we have so long desired. It is fortunate that it could come from a man experienced and prominent in both community organization and education, before his death a member of the faculty of Teachers College, Columbia University, and author of one of the early books on community organization.

As in the case of many significant books, there is a quality of inevitability about much of Joseph K. Hart's discussion of education and community. Each year the same view develops among the educators and others who at the annual Community Service conferences group themselves to study education in community. But such thought has needed to be organized, carefully buttressed by sociological, psychological and educational theory, and written in clear and universally understandable English for the American people.

Mr. Hart carefully points out that education has been a casualty of community disintegration, and neither schools nor parents are to be "blamed." He shows, rather, how the educational problem has to be viewed in the larger perspective of the child's need for relationship to the human community. He helps us to see that much of the low level of educational controversy has arisen from lack of a larger understanding of this relation between children and primary-group relations.

Professor Hart had expressed his thesis in 1924 when he wrote, "The democratic problem of education is not primarily a problem of training children; it is the problem of making a community within which children cannot help growing up to be democratic, intelligent, disciplined to freedom . . . and eager to share in the tasks of the age. A school cannot produce

this result; nothing but a community can do so." In this book Professor Hart shows that this is so. "Historically, the local family is a fractional part of a complete community; and the individual is also a product of antecedent community educations and disciplines."

"It would be pleasant for society, especially for parents, if all the years of childhood could be taken over by schools, or some such institution. It will seem to be a definite defeat of our all-powerful intellect, or our so-called science, if we find out that we cannot substitute some sort of mechanical institution for the old-time community nurture.

"None the less, it seems likely that we shall just have to accept that defeat. Let us look the facts squarely in the face. The developing body of the child has to spend some nine months in the process of gestation, while the delicate structures of nerves and brain are being wrought out into preliminary orderings.

"The analogy may not hold in all details, but it seems likely that it is just as important that the 'soul' of the child should have its period of gestation, too, in some appropriate 'womb of the soul.' Now, *that* is exactly what the organic community once was. It was the organ of society within which the germinal soul could find the security, the protection, the feeding, the nurtural care so necessary to its proper shaping. That is why the loss of community is so disastrous.

"The soul of humanity is not the product of physical evolution, as the body is: it is the product of social evolution, and it is the supreme product of that phase of evolution. It was slowly evolved through a million years of pre-history; and like all things natural, it has no material permanence. It grows and develops under proper, congenial conditions; it falls away and vanishes when those adequate conditions fail.

"This soul was not the product of instruction and it cannot be conserved and maintained in an atmosphere of scholasticism. This soul developed in the congenial group, in a milieu that provided social and personal care. It developed in an atmosphere of friendly, human emotions, of sympathetic understandings. Just as the body of the child had to be surrounded during its gestation by firm yet friendly walls, so the soul of the child needs to be surrounded by the bounds of community—for a soul needs support and bounds just as much as a body does. The emotional life of the child must have a pattern; it must have direction; it must have center and circumference. These are all aspects of nurture.

"A good community will bequeath to its children its own good soul, each child taking on so much of it as its own native endowment makes possible. A bad community will nurture a sick soul. A lopsided community will nurture a wry soul. And a child who grows up in the back alleys of

the city without community will have little if any soul. Any kind of community, any kind of nurture, is better than none, for the ills resulting from evil nurture can be cured in some measure; but the child who has had no community nurture will never be able to escape the limitations such deprivations have imposed upon him."

The disintegration of the community in the modern world has been viewed from many standpoints. There is need to view it, as does Mr. Hart, from the standpoint of educator. For example, to observe that we "are doing everything to get emotions back into education. . . . But we have not yet come to the point at which we are prepared to do the one thing that will really count, namely, undertake to *recover a local community life* within which the emotional life of the child can once again be normal and natural. School people hesitate to do anything about such a move, since it implies that there is something in education that the school cannot provide, even if it should have money beyond the dreams of avarice, and buildings beyond the visions of Aladdin, and teachers beyond the wildest planning."

Mr. Hart makes clear the much needed distinction between *schooling* and *education*, showing that education is a function above all of the community. "But with the passing of the integral community life and the substitution of schooling for education, that former many-sided education pretty largely passed out of the picture. . . . The program of the school presently came to be identified with the term 'education,' and that program was almost wholly intellectual in intent and practice. This was inevitable. The normal emotions of childhood cannot be tolerated in a schoolroom."

What is the answer to the educational problem? Mr. Hart conceives it to be in a much more active interrelation between school and the new, small community, wherein "experience" is recognized as "the real fundamental in education. So education [not schooling alone] must go back to the *fundamentals of experience*—to the modes of growth and development inherent in the nature of the child." In this education the school should not be expected to gradually take over the old educational functions of the community, but to supplement the community in giving awareness of the wider world and culture, skills in communicating with it, and methods of directed thinking.

"The greatest need is wholeness. . . . Wholeness of outlook is needed because in wholeness only is it possible to achieve morality . . . can true religion be found." Professor Hart concludes his book with the prescription of three developments: "First a local community civilization that will recover the processes of nurture of the young child, growing out of realistic social and natural conditions, and deliberately intended as a means of giving the growing child a real rootage in an actual, tangible social world; second, a

school that will find out how to help this socialized, natural child enter into the larger world of humanity without losing his will-to-live in the round of academic defeats; and third, social provision that will make it possible for this socialized and humanized youth to . . . find his way effectively into the larger world of realities." Professor Hart suggests that the Danish education system may be a partial model for achieving this last development.

How will these developments take place? "The great task of educational statesmanship will include the convincing presentation to the public conscience of the necessity for taking the three major steps herein outlined."

"Are Social Classes in America Becoming More Rigid?" This question is discussed in an article by Gideon Sjoberg of the University of Texas, in the December, 1951, *American Sociological Review*. Trends in American class relationships are particularly important because some sociologists, such as Warner, Havighurst, and Loeb, have claimed that, contrary to our nation's social philosophy, American social classes have become relatively rigid, static and well defined, particularly in some small communities that have been studied.

Mr. Sjoberg in his article brings together significant evidence and argument that seems to more than counterbalance evidence of increasingly rigid class distinctions. Social change is so great, both in values and in population, technology, economics and education, that only in towns least affected by change is class stratification becoming more rigid. A list is given of changes of standards of living between 1930 and 1947 for selected occupations. The large stockholder is at the bottom of the list, with a decline to less than a third his former income, while the coal miner and textile worker are at the top, with 191 and 139 per cent rise in income. A characteristic outcome of this change is that our mail-order catalogs now supply to the nation what was once available only to the wealthy in the metropolitan centers. Mr. Sjoberg concludes that "Debunking the American belief in a relatively classless society may be carried too far."

In the January 19, 1952, *Saturday Evening Post* the same theme is more imaginatively presented by Peter Drucker. He maintains that in regard to distribution of income and the role of capital in society we are undergoing, in the words of the National Bureau of Economic Research, "one of the greatest social revolutions in history." Mr. Drucker goes on to tell of the deep-seated change that is taking place in the philosophy ruling our social order. No longer is it, in the words of an English author, that "private vice makes for public benefit," but that social responsibility shall be the keynote of business.

If this philosophy can indeed prevail in America, with the added recognition of the role of small community values in our national and international society, we may have an economic order serving the good of all, free from the curse of widespread state ownership, and with the freedom of private initiative. The role of the smaller communities in the new society that is developing is particularly important in view of the change in stockholder control over industry. Stocks are increasingly owned by a mass of small investors who have no association or contact with each other or the business they have invested in. The large stockholder could give oversight to his investment, the small stockholder cannot. May not the community and region increasingly provide some of the needed relationship between stockholder and business?

Report of *Sixth National Conference on Rural Health*, sponsored by American Medical Association's Committee on Rural Health, Memphis, Tenn., February 23-24, 1951 (A.M.A., 535 N. Dearborn St., Chicago 10, Ill., 48 pages, 1951).

This report contains valuable material of very general interest to those concerned with community development and organization, as well as addresses primarily concerned with the how and why of local initiative and organization for achieving better local health and medical services.

Two addresses in the report are of particular interest, one by Paul A. Miller of Michigan State College, dealing with a survey directed to studying patterns of community action in 750 communities of less than 7500 in population which had made substantial progress in major health improvements; the other, which we will discuss later, is by George F. Bond, M.D., telling of his observation and experiences in rural medical services in North Carolina.

How do communities initiate and carry out civic projects? We have many individual accounts of communities, but few over-all surveys that give significant and helpful information. The Farm Foundation commissioned the Social Science Research Service at Michigan State College to make such a study, which had not been completed at the time of this address. "One purpose throughout was that of reconstructing, in detail, just what happened in each community, and fitting it together to see if important patterns and ideas might result." The report on the Michigan study is worth quoting at length, so valuable are the findings.

Mr. Miller reports that: "In nine out of ten cases the people in the

community had been talking about the need for a hospital, health department, etc., for a long time: 25 per cent for three to ten years, 13 per cent in excess of ten years. . . .

"Why so much talking? In order to determine the need and whether the project could be financed. . . . What is important is what people believe to be true. It is from this that communities begin to ferment and seethe, and from it all comes a feeling of 'doing something about it.' This is the platform from which community action would seem to spring.

"Our survey revealed, nine to one, that the careful employment of community surveys and wise use of outside technical help are worthy devices. However, surveys by themselves do not solve problems. Such surveys only stand (1) to garner facts which are needed and not otherwise obtainable, or (2) to provide a community-wide educational program through participation by local people. . . .

"Since community leadership and our understanding of it are vital elements in community health planning, it is interesting to note the results of our survey so far as to who the active leaders were in promoting these projects.

"In 268 hospital communities, active leadership came from the town and not from the country; 671 persons were named as most active leaders, including: 35 per cent—self-employed businessmen; 16 per cent—employed executives; 10 per cent—farmers; 9 per cent—medical doctors.

"This is one reason why we have determined that getting hospitals in small communities is, in terms of leadership, a town-centered activity. Patterns of individual interest geographically were: Northeast U.S.—more employed executives; Northwest U.S.—more small businessmen; Southern U.S.—more medical doctors and civil officials. . . .

"We might conclude by saying this about active community health programs. First, they should not overlook businessmen as leaders. Second, they should get the facts to rural people through participation for a balanced community approach.

"The local newspaperman is, time after time, a key figure. Not only as an active leader, but as one who has control of an important medium of communication in the community. This dictates the need for obtaining a sincere interest on the part of local newspaper people. . . .

"Our findings indicated opposition is to be expected. But 'watch out' when the opposition begins to organize. . . .

"In all of the communities subjected to analysis, formal and specific groups such as hospital boards or public health advisory committees frequently took the initiative: 17 per cent—community-wide Citizens Councils; 20 per cent—county or town political bodies; 3 per cent—Health Councils.

"Conflict between professional and other members, jealousy among members, certain members wanting to grab for themselves or the group they represent, some members wanting to 'run everything,' disagreement between members on major policies to follow . . . these are some of the problems confronted. However, 67 per cent of the communities reported no serious difficulties within their sponsoring group. . . .

"I would like to drive home these particular points: Every community has an underlying base of influence. Many community programs die as quickly as they are organized because they are not linked with the source of real influence in the community."

"We believe that the presence of employed executives [in contrast to self-employed business and professional men] as active community leaders in the Northeast—and their attending beliefs in specialization—led to the employment of professional persons [as professional fund raisers]. My point is simply that for community work, the same approach and methods won't work in the same way every place.

"I think you would be interested in knowing the ways which have been used to appeal to the community in order to proceed to a major goal. The predominating methods were newspaper articles, face-to-face discussions and persuasion, and speeches to organized groups. Posters, house bills, speakers' bureaus, radio, and to some extent movies, were all devices used to disseminate information about the project. Again, I should like to emphasize that it is at this point where we found personal contact to be fundamental.

"When choosing a slogan, make it a positive one—such as 'Health is a community responsibility' or 'Making the community a better place to live.'

"Every community project has to gain approval in the eyes of the people. And after approval comes execution. One of the great threats to execution was either the inability or felt inability on the part of local leaders to develop a complex organizational movement. Another threat was the inability to break down big problems into small ones, or the difference between long-range and short-range problems.

"Complex organizations will not take the place of friendly cooperation, a dedication to purpose and a maximum of informal personal discussion."

Dr. Bond's article tells of how a rural community converted an abandoned school building into a hospital at very low cost and with a distinctly different manner of procedure from urban hospitals. (Some readers may have heard the dramatization of this story in the first "The People Act" radio series last year.)

Since rural people cannot afford the same type of hospital services as

those in cities, stay in this hospital is short and out-patient services are much more extensive. This experience is a greatly needed corrective to the usual expectation of building a large, expensive, urban-type hospital, for it has been assumed that smaller size than a 50-bed hospital is impractical.

Dr. Bond has other important things to say about medical training and practice generally. He tells us that current methods of medical training make impossible a supply of doctors who can serve rural hospitals and communities, and suggests revised procedures. He suggests that it should be the community responsibility to make the work of the rural physician pleasant and possible. Country people must learn that the day of home calls to the sick is past, supplanted by visits of the sick to the medical center. "Our country people must learn that it is within their power to kill their doctor by abuse of his time and by lack of consideration of his needs."

A good concluding note for this address is the statement: "In my lifetime I have seen the 'grass roots' theory of community responsibility and growth fall to the lowest ebb in American history. But it seems to me that lately there has been a renaissance of individual and group spirit. It is on this spirit and the known ability of communities to help themselves that I put my faith in the future of rural medicine."

Recreation magazine for November contains articles on the "Dominion Drama Festival" and its regional sections in Canada, on "Children's Museums," written with city environments chiefly in mind but containing suggestions and principles helpful to small community leaders, and on "Workshops for Fellowship," by Arthur Katona, of Colorado A&M College. Following are extracts from the latter article:

"Country people, for some time, have felt a general dissatisfaction with the recreation situation. . . . This malaise is more than sentimental nostalgia. It is a healthy, profound yearning for the warm, hearty, intimate relationships known as fellowship, camaraderie or neighborliness. . . .

"Sociologically speaking, the secondary group is now the dominant social gathering, whereas the primary group was prevalent in the days of the farm and small town. . . . The rural-urban transition has ushered in extremes which have severely damaged social values known to be psychologically and sociologically sound. . . .

"People again must learn to get together and play as good neighbors did in the days gone by. They need to learn what folks long ago took for granted—singing together, playing party games, dancing group dances, side-by-side making fine things with their hands. A rural recreation workshop stresses togetherness, the friendly sharing of fun."

Community Council Handbook, Association of Community Councils, 519 Smithfield St., Pittsburgh, Pa., 1950, 43 pages, 35¢.

A guide to the organization of urban community councils, growing out of the experience in Allegheny County (Pittsburgh and suburbs).

Your Community Looks at Itself, A Manual for the Home Town Self-Survey (New South magazine, Vol. 6, No. 4, April, 1951).

This outline, published by the Southern Regional Council (63 Auburn Ave., N.E., Atlanta 3, Georgia), is an excellent guide for community self-survey projects in the South. Under most headings the separation of data as to "white" and "Negro" facilities, without any argument emphasizes the divergence in the quality of service provided. Interestingly, as to some dominant items such as "Education," "Citizens and Their Government," and "Housing," there is no hint that there is a racial problem.

Any community using this outline for a self-survey will become more aware of existing conditions and will be better able to pursue intelligent community programs. George S. Mitchell has done a pioneering job in developing the work of the Southern Regional Council.

EXPERIMENTAL COMMUNITIES—Continued from page 2.

together in a play program for our children and some of the others at the Homesteads [larger cooperative housing group of which this one is a part]. We have organized our living so that each family can have complete family identity—and yet have the degree of interrelatedness that it wishes with any and all of the others.

"All along we have planned and achieved a certain degree of simplicity in our houses, in our clothing, and general standard of living. Much that has seemed necessary before has been discarded as excess baggage and we are the freer for it. In all of our personal and family growth and in the relationship to the other families, we have much to learn—but the situation itself stimulates thought and demands solutions. This is as we have desired it."

MEETINGS AND CONFERENCES

Jan. 31-Feb. 4. Conference of the Inter-community Exchange, Pendle Hill, Wallingford, Pa. Register with Robert Willson, P.O. Box 661, Media, Pa. Sessions on joint selling and buying, problems of community living, education in community, the French communities of work (led by Henrik Infield and Claire Bishop). Continuation committee will meet Monday, Feb. 4, to begin plans for meeting in Yellow Springs after Small Community Conference July 3-6.

April 1-12. Third Pan-American Congress of Social Work, Mexico City, Mexico. Preparations being made by a national commission in each country. For information write Joe Hoffer, 22 West Gay St., Columbus, Ohio. Miss Marta Ezcurra, Chief, Section of Social Work, Division of Labor and Social Affairs, Pan American Union, is also assisting with preparatory work. Ad-

dress her at P.A.U., Washington 6, D.C. Proposed theme is "Helping People to Help Themselves: Community Organization." First week will be spent on a field tour for first-hand observation of community experiences.

July 3-6. Ninth Annual Conference on the Small Community, Yellow Springs, Ohio.

Aug. 30-Sept. 1. Annual meeting, Rural Sociological Society, Pennsylvania State College, State College, Pa. Joint sessions with Am. Sociological Society, Atlantic City, N.J., Sept. 3-5.

Dec. 14-19. Sixth International Conference of Social Work, Madras, India. Theme: "The Role of Social Service in Raising the Standard of Living." For information about low-cost group travel plans write Joe R. Hoffer, 22 W. Gay St., Columbus 15, Ohio. Mr. Hoffer is Secretary-General of the Conference.

As more and more residents move out, increasing numbers and sizes of blighted areas are created, tax delinquency grows, and the cost of city services continues to increase rather than to decrease. The city tax base continues to shrink, and even where real estate bears less than 40% of the burden (as in Kansas City, Mo.) the additional funds collected are barely enough for the cities to provide minimum services.

It can be seen from a study of the growth trends of the average American city that the need for ever-increasing concentrations of population is past. These concentrations are dangerous from the standpoint of defense in war, as well as being inefficient for peacetime operation. The location of businesses in close proximity to antiquated public transportation facilities—freight and passenger, cross-country and local—is unnecessary because of rapid developments in both communication and private transportation.—*Transactions* of the American Society of Civil Engineers, Vol. 114 (1949), pp. 3, 10.